

The Dead Saint Speaking.

O R , A

S E R M O N

R E A D I R . 2
P R E A C H E D

Upon Occasion of the Death of that
Eminent Man,

Mr. MATHEW NEWCOMEN,

Sometimes Minister of the Gospel at Dedham in Essex:
Who dyed at L E T D E N.

Wherein is succinctly discoursed (to a popular
Auditory in Dedham) what Instructions are given and
sealed to the Living, by the Death of the
righteous Servants of God.

Such an oration should have been made

with very many, yet he would have had need of

them he had. I trust Mr. John Fairfax Minister of Parading in the
County of Suffolk.

By J. F. Minister of the Gospel.

Prov. 10. 7. The memory of the just is blessed.

Psal. 116. 15. Precious in the sight of the Lord is the death of
his saints.

L O N D O N :

Printed by A. M. and R. R. for Edward Giles, Bookseller in
St. Andrews Parish in Norwich. 1679.

Dee Day Saint Seaford.

O R. A.

SEERMON

P R E A C H E D

Upon Occasion of the Death of that
Excellent Man,

Mr MATHEN NEWCOMEN

Some time Minister of
Worship at Dapton in Essex:



Apperell is mercifully converted (to a Popish
Auditor of Dapton) upon Interrogation she given said
Answer to the Trial by the Death of the
Highwayman of York.

By J. E. Minister of the Gospel.

Born to a. the man of this day is called
Baptist. Before his time in the world in the hands of
the Devil.

London;

Printed by A. W. and A. E. for Edmund Gilt Bookeller in
Newgate Street in November. 1622.

READER.

I know not how I am induced to prefix a few lines to this Anonymous discourse, unless from the great kindness I have to the memory of that Reverend person, whose death gave occasion to it. A person whom I had the happiness to be acquainted with for the space of about thirty years; during which time, and since that time, I have had the happiness to be acquainted with very many learned and pious men. But this I shall say, I never knew any that excelled him, considering him as a Minister in the Pulpit, a Disputant in the Schools, and a desirable companion. In the first capacity, his gift in prayer was incomparable: He was a solid, painful, pathetick and persuasive Preacher. I have often thought, that if Moral Suasion would have done the work, (though God blessed him with very many, yet) he would have had many more Converts than he had. I have known very few his fellows, either in pleading with God on the behalf of men, or with men on the behalf of God; he had the true abilities and virtues of a Preacher: He succeeded that great man, Mr. John Rogers of Dedham; of whom I remember what himself said in his Verses he made up on his Death (whiles I was a School-boy in the Town).

Since Peters days, scarce ever any

Fir'd so many

But their gifts were very different. Mr. Rogers was a grave, severe, solid Divine; his great gift lay in a peculiar gesture, action, and behaviour, in the delivery of what solid matter he had

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had prepared ; so as few heard him without trembling at the Word of God.

This Reverend persons gifts lay almost all ways ; and his worst enemies must say he shewed as much Art as Piety in his Sermons and Prayers, and all Religious Services ; he was a most accomplished Scholar and Christian. His Sermon preached before the Parliament upon Novemb. 5. 1621, His Irenicum ; indeed, whatever of his appear'd to the World speak him such a one, as none can dispute his want of Learning, without bringing their own in question. His manegery of the Argument against the Toleration of the Jews (though never printed) made him admired by all that heard it. Take him in his ordinary converse, he was pleasant, facetious, of extraordinary humility, affability, and courtesy ; his whole conversation was both pious and amiable. After he had undertaken the charge of the Church of God in Dedham, (which was immediately upon the death of Mr. Rogers) he would listen to no temptation to any other place, though he had both many and great offers, but there continued till a legal death deprived them of him, Anno 1662. After this, in a short time, he was invited to the Pastoral Charge of the Church at Leyden ; he was pleased to entertain several discourses with me (though much his inferiour, such was his great humility) about his going. I was no great incourager of his acceptance of it ; that which prevailed with him, was, that there he should have the publick liberty of his Ministry, which he preferred to any thing besides in this world ; there he finished the remaining part of his course, exceeding acceptable to Dr. Hoornbeck, and other of the Professors there. He was pleased to maintain a correspondence with me by Letters ; and the last Letter (if I remember right) which I received from him, if I mistook him not, hinted some thoughts of his return into England ; not finding that satisfaction in all points there to himself, which he before he went hoped for. But the Lord prevented him, taking him to himself by a Fever, which prevailed much in that City,

and

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and sweep away man) in the year 1668, or 1669, (I forgot which). This Sermon was afterwards preached in that which sometimes was his Pulpit in Dedham, by a Reverend and Learned person I cannot say I know not the person; but think it not reasonable to fetch him out of his Cover; who although yet alive, is not willing to discover himself. I shall only say, that he is a Workman who needs not be ashamed. Who so readeth this popular discourse, will easily conclude him a man of excellent Parts, and great Piety. It had been no great difficulty to him to have stuft his Sermon with Quotations out of Authors, or to have dressed it up with six-footed words, and a lofty stile; if he had judged, that that Language of men putt up, had been proper for a Countrey Auditory, (how judicious soever) or could have judged that folly of Preaching, to have been that foolishness of Preaching mentioned by the Apostle, by which God hath chosen to save elect souls. I remember Augustine said of Cyprian, he once preached at that rate, to shew he could do it; but never but once, to shew he would not. This Reverend Author (although a very learned man) knew that ~~an Iron key was better to open a Lock~~ (it is Augustines metaphor) than one of Gold. Thou wilt, Reader, find here, what is scriptural, pious, profitable, and that clothed with a decent language, and such a discovery of Wit and Art as will make thee understand; the Author, if he had pleased, as to those little things of wit and phrase, could have outdone what is here, but chose to do no more for ostentation of himself, that he might the more profit his ordinary Readers Souls. I could have wished the Author would have himself dressed it up for the Pres, but he rather chose to be studying new Sermons, than trimming up old ones. It is not his, but some Auditors importunity that hath brought it to the light, and I should have checkt my self in helping the least toward it, but for my fondness to have any thing publick that might tell the world, the worth of so worthy a per-

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a person, so much my intimate friend, and what England and the Reformed part of the World lost that day in which Heaven gained this Eminent Servant of God, to whose Memory it is dedicated. This will tell thee how he being dead, yet speaketh. The Lord give us all an hearing ear, and an heart willing to learn.

Thy faithful Friend in the

Work of the Gospel,

F. Collings

S.S.

Dedicated by the author to Dr. A.

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H e b. XI. 4. *By it he being dead, yet speaketh.*

HEB. XI. 4.

By it be being dead, yet speaketh.

HIS Chapter is a short *Martyrology*: An Epitome of the Acts and Monuments of the Church of Old; wherein by an Apostolical hand, guided by the Divine Spirit, a true and faithful Record, a good and honourable Report is made of the noble Acts, Victories, and Triumphs of the faith of the ancient Patriarchs, Prophets and Martyrs, the Worthies of God, of whom the world was not worthy. Among these Abel hath the Priority, and leads the Van; to the honour of whose faith three Things are here spoken.

*First, The excellency of his sacrifice above his Brothers:
By faith Abel offered unto God a more excellent sacrifice than
Cain.*

Secondly, The justification of his person in the sight of God:
By which faith he obtained witness that he was righteous,
God testifying of his Gifts.

Thirdly, The preciousness of his memory, the voice and virtue of his remembrance after death. By it he being dead, yet speaketh.

This last, as being suitable to our occasion, shall be the subject of our discourse, which must be not according to the merit of the oceasion, but according to the weaknes of the Orator, and the short time you thought fit to allow me for this solemn service.

By it he being dead, yet speaketh. At the very first read-

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ing of these words there may seem a paradox in the Text, much greater than in the Pulpit; Behold here a person naturally dead, Abel, the second man that was born into the world, and the first that dyed, having been dead now five thousand years and upward he yet speaketh. The dead are indeed altogether deaf, they cannot hear, there is no speaking to them: in vain are prayers and supplications made to Saints departed. ~~Abraham is ignorant of us, and Israel knoweth us not:~~ they are as deaf to their Petitioners, as Baal to his Priests; but yet they are not altogether dumb, they may, and they do speak, not formaliter, not vitally and syllabically, by the instruments of the throat, tongue, teeth and lips (as a living man doth) but effectualliter & eminenter, in effect, comprehensively, as the man is said to speak with his feet, Prov. 6. 13. For man's speech is that which holds forth somewhat to the ears of others, which is to be known and understood by them. Now when a visible argumentative significacion of such things is made to us by the dead, then are they laid to speak what the living do learn, or may learn, or ought to learn from the dead that the dead speak; Being dead, he yet speaketh; the word may be rendered passively, he is yet spoken of; he being dead, there is an honourable mention made of him.

The active sense seems more probable, but we shall not exclude the passive; Abel being dead, he yet speaketh. What! is this peculiarly attributed to Abel? Is he the only man that speaketh? and are all the rest dumb? No, what is here spoken of Abel, is common unto others; but it is peculiarly attributed unto Abel for a double reason.

1. Because Abel was the first dead; it is spoken of Abel as the first, as the representative of all that follow in the estate and condition of Abel.

2. It is peculiarly attributed to Abel, because it is especially recorded of him, that after his death he speaketh. Gen. 4.

10. The voice of thy brothers blood crieth unto me from the ground.

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That dead Saints do yet speak; is the general truth from the Text, which is peculiarly exemplified in the instance of Abel; Abel being dead, yet speaketh. Speaking in the Text, must be understood in a sense of eminency and dignity, speaking somewhat worthy to be heard and observed; but this is not an attribute to be allowed to every dead person: Alas! what do the ignorant, worldling, debased, debauched, profane generation of men being dead, speak? They speak, it may be as the Psalmist saith, Psal. 36. 1, *The transgression of the wicked saith within my heart, There is no fear of God before his eyes.* They speak folly, vanity, violence, wickedness and forgetfulness of God; nothing else do they speak worthy to be heard. God indeed sometimes by his remarkable Providences, and some notorious Judgments, makes them to speak when they are dead, but as a wretched ship upon the Sands or Rocks speak unto the Mariners that is in a dangerous Sea or Voyage; so Achab being dead, spoke unto the covetous; Zimri and Cachy speak unto the adulterers; so Herod being dead, speaks to the proud; so Amalias and Saphira speak to the liars; but of themselves, freely, directly, and intentionally, they speak nothing; they are silent in the grave, Psal. 31. 17. They neither speak to the profit of others, nor are they spoken of to their own honour: This is the honour of the Saints of God, to speak when they are dead. By faith Abel being dead, yet speaketh; By the precious Graces with which the Saints are enriched; by the holy life they have expressed; by the good works they have wrought; by the pious examples they have set before their generation; by the eminent service they have done to God and his Church; by their sharp tryals and temptations; by their bitter Sufferings and Martyrdoms, wherein they have been more than Conquerors: By these the Saints, being dead, yet speak: they speak to purpose, for the vindication of truth, to the shame of wickedness; they speak to the honour of Religion, they speak to the regeneration of the world.

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furtherance of the Gospel; they speak to the conviction, correction, instruction, edification, and salvation of the living: they speak to the glory of God. This general truth we shall speak of in the particular instance of Abel: Abel being dead, yet speaketh: he speaketh to us, and he speaks to God.

Abel speaks to us in a fivefold respect, or under a fivefold consideration. Abel yet speaks. Abel, a man being dead, yet speaks. Abel, a believer, being dead, yet speaks. Abel, a worshipper of God, being dead, yet speaketh. Abel, a Priest or Teacher, being dead, yet speaketh. Abel, a Martyr, being dead, yet speaketh.

Abel, a man, being dead, yet speaketh; and this is it he speaks, he speaks death to us all. Oh my Brethren and Sisters, the Sons and Daughters of my Father Adam, ye are all mortals, mortality is your property; there is a principle of corruption in you, and death hastneth. Dust thou art, and to dust thou shalt return, said God to Adam, Gen. 3. v. 9. Probatur vest, saith Abel, being dead; Gods word is truth, take me for an instance. Abel vanity is the signification of it, and that is my name. Every man at his best estate is altogether vanity, Psal. 39. Particularly, Abel, a man being dead, yet speaketh: He speaketh unto the young man, death may overtake thee in thy youth: Abel, he might be forty, or fifty, or sixty years of age when he dyed; but this was a young man then; that was a small age in that age of the world, when the age of man was seven, or eight, or nine hundred years, or upward. Why then, what assurance canst thou have, that thou art far from death; who in the course of nature hast forty or fifty years to live before thee, when Abel is cut off from the land of the living, who had in the same course of nature as many hundreds of years of life before him, as thou hast half scores?

2. Abel, a man being dead, speaketh to the strong: Death may overcome thee in thy strength. No question but Abel was come to strength of years, and that age was much stronger

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Stronger than this, when out of the loins of one, the immediate issue might be an hundred-fold and more. What then speaks Abel, being dead? Glory not, O strong man, in thy strength. Remember thy beauty, thy vigour, thy maturity, thy marrow and fatness, the courage of thy heart, the stoutness and straitness of thy body, the dexterity of thine arms and legs, cannot withstand the assaulting enemy, but must yield up themselves to the force of prevailing death.

3. Abel, a man being dead, yet speaketh he speaketh to the secure and unprovided; death may surprize thee unawares. Abel in the Field; Abel about the works of his Calling; Abel conversing with his Brother; Abel, to whom death was so much a stranger, that he never saw it; who would have thought that Abel went out into the field to dye? Thus Abel was taken in his calling, Nabal in his feasting, Belzebub in his cups, Herod in his pomp, the rich fool promising himself ease and merriment, all spake the same thing.

4. And lastly, Abel, a man, being dead, yet speaketh unto all; Death may kill thee with thine own weapon. A brother is born for adversity; a brother is born for a help in danger, for a defence and safeguard; Oh, but yet by a brother doth Abel dye. What then speaks Abel, being dead? Why, so frail is thy life, that thy food, thy physick, thy house, thy horse, thy sword, thy servant, thy friend, thy brother; yea, thy self may be thy death. Abel, a man, being dead, yet speaketh.

Secondly, Abel a believer, being dead, yet speaketh. What speaks he? He speaks,

I. The grace of God to be most free: he hath mercy on whom he will have mercy. It is Grace that makes the difference between one man and another. Abel and Cain, both Children of one and the same Father, both lying together in one and the same womb, as twins probably, both partakers of one and the same means, both commended to God in one and the same prayer; Abel the younger, and Cain the elder,

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elder; and yet behold Abel is a believer, and Cain is a murderer; Abel is loved, and Cain is hated; Abel righteous, and Cain wicked; Abel is justified, and Cain is condemned; Abel the Child of God, and Cain a Child of the Devil; What speaks Abel, being dead, but this, That grace makes the difference.

2. Abel a believer, being dead, yet speaketh. Righteousness is by faith, not by works. By faith he obtained witness that he was righteous. Cain had his works, but he had no faith. Cain sacrificed, but believed not. Cain is unrighteous. Cain is condemned. Abel hath works and faith too. Abel offereth and believeth. Abel is righteous, he is justified. God hath respect unto Abel. Justification is by faith.

3. Abel a believer, being dead, yet speaketh; That it is a happy advantage to live under means. Abel believed, Whence hath he his faith? from God as the Author, from God as the principle: But what, without means? No, Abel had the happy instruction of a Father, and he was taught the law by a holy Mother. The Patriarchs were Priests and Prophets in their own families. Adam taught his Children the fear of the Lord. Abel then being dead, yet speaks this in the language of the New Testament; Faith comes by hearing, and hearing by the word of God; blessed are they that hear the joyful sound thereof.

4. Abel a believer, being dead, yet speaketh this, That the grace of God doth not privilege from the greatest trespasses of all evils, death is the sorest, death is the most grievous. Skin for skin, and all that a man hath will be given for his life, was a truth, though a lyar spoke it. Abel, a Saint in grace, and in favour with God, yet he dyed: he dyed a violent death, by the hand of his brother. It was not an enemy, then I could have born it, (saith David) neither was it he that hated me, that lifted up his hand against me: but thou, O man, my brother, mine equal, mine acquaintance: this was the working of his heart. What speaks he? If grace exempts

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empts not standeth; from such a death, with such circumstances, & healthless from lesser evils : good & young brother John whom we received in his bed and carried him to another till age 15. Lastly, Abel a believer being dead, yet speakest? What? The grace of the offer shall not make void the gracie of God? Abel died, who is the seed of God still; Abel dyed, he is righteous Abel still; he speakest this, That God knows the souls of his saints in their adversities. God chusest the saints in the furnace of affliction: He tells their wandlings, and puts their tears into his bottle: The supplication of the saints come before him, their desires and their groans are not hid from him. Thus Abel a believer, being dead, yet speakest.

Thirdly, Abel a worshipper of God being dead, yet speakest, what speakest thou as a worshipper of God? God is to be worshipped by us: His holy example speaks this, God is to be worshipped as the Author of our beings, as the Lord of our lives, as the Father of our spirits, as the God of our mercies, as our King and Lawgiver, the Mighty, the Almighty Jehovah, our Saviour and Redcenter, whose we are; and who we ought to serve; we are not our own, not our own free-men, not independent beings, but we are made by the power of God, we are maintained by the providence of God, we are bought with the blood of God, we were subjects to the Law of God, we are bound by the Covenant of God, and therefore ought to live to the glory of God.

2. Abel a worshipper of God; being dead, yet speakest, That God that is to be worshipped, is to be worshipped by faith. By faith he offered a more excellent sacrifice, by faith he worshipped God. The worship of God in faith, is a worship of Gods own constitution. God is not to be worshipped by mens inventions, but by his own appointment. God is to be worshipped not as we will, but as he commands.

3. Abel, as a worshipper of God, being dead, yet speakest, That God is to be worshipped with our best. Abel he brought of the firstlings of his flock, of the fat thereof, Gen. 4. of the best.

best. The last, or the least, the torn, the blind, the lame, the weak, the sick, the dregs of our beings, the weakness of our age, the deadness of our hearts, the coldness of our affections; the exercise of our bodies; this alone is not to be offered unto God, for he is a great King: but the kindness of our youth, the ripeness of our age, the strength of our parts, the zeal of our affections, the intentions of our hearts, the health of our bodies, our whole hearts, all our souls, and all our strength; the best improvement we can make of our selves, is an offering becoming the great God.

4. Abel, a worshipper of God, being dead, yet speaketh, That the best offerings that we make unto God, are not acceptable but through a Mediator. God testified of Abel's gifts, because they were offered by faith through Jesus Christ. The best we can tender to God, is not worthy of God's acceptance as from us, but it must be recommended by the Mediator, and without faith Cain's offering signified nothing. God had no respect to Cain nor to his offering. Thus Abel as a worshipper of God, being dead, yet speaketh.

Fourthly, Abel as a Priest or Teacher, being dead, yet speaketh. It's very probable, that Abel had a distinct Family, as Cain also had, and each had their considerable stocks in the world, for they offered to God of their own; and so Abel in his Family was a priest and teacher. However, suppose Abel were yet remaining in the Family of his Father Adam, yet he was the eldest but one, born with Cain (probably) and withal was the person next to Adam that was taught of God. Abel was a person instructed in the knowledge of Religion and of a holy and exemplary life and conversation, and so he must needs be accounted a very useful Instrument for the hand of God to work by in the hearts of those of that generation. Abel being dead, yet speaketh. What doth he speak? He speaks this, That God hath no need of the most hopeful and likely instruments for his

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his Churches service. Though Abel dye, the Church shall not dye, Religion shall not dye, no elect soul shall be lost for want of Abel. The purpose of God shall stand. God is not beholden to means, much less to this means, or that, or another, though never so likely. It is all one to an Almighty Power to save by means, or without means; to save by few Instruments, or by many; by weak Instruments, or by strong. Joseph was an eminent Instrument for the planting, for the protecting, for the providing for, for the ordering, advancing, and privileging of the Family of Jacob, the Church of God in the Land of Egypt; but Joseph is a mortal man. Joseph must dye; What then? Must the Church of God fail in Egypt? must Israel perish in the Land of Ham? No certainly; Joseph spake to his brethren, I dye; but what then? God shall surely visit you. Gen. 50. 24.

Fifthly and lastly, Abel a martyr being dead, yet speaketh. What doth he speak? He speaks

1. As God spake, Gen. 3. 15, I will put enmity between her seed and thy seed. Abel subscribes the enmity between the seed of the woman and the seed of the Serpent, the Saint and the sinner, the just and the unjust, the righteous and the unrighteous, the holy and the profane; they are opposite one unto another, as light unto darkness, as life unto death, as east unto west, as heaven unto hell. There can be no accommodation, no accord or agreement between them. What agreement is between Christ and Belial?

2. Abel a martyr being dead yet speaketh: What doth he speak? even as our Saviour speaks Mat. 10. 21, The brother shall deliver up the brother to death, and the father the child, and the child shall rise up against the parents, and shall cause them to be put to death. There is no hatred like the hatred of Religion. This enmity of Religion it offereth violence to Nature, it breaketh the strongest obligations; it plots out of a mans mind the memory of the Father that begat him, and the mother that bare him, and the paps that gave him

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fuck : It forgetteth natural relation and affection, and debat-
seth man into a beast, a Devil incarnate ; *Mic. 7. 6*, there are
many instances to the same purpose.

3. Abel a *Martyr*, being dead, yet speaketh : and what
speaks he ? as *Paul*, *2 Tim. 3. 12*, *all that will live godly in*
Christ Jesus, must suffer persecution. Christ and the Cross,
Religion and Persecution, Holiness and Afflictions, these are
bound together by a bond that cannot be broken. The Saints
of God are strangers in the world, and must expect to meet
with hard things. The Saints of God are *marchers and sol-*
diers, under the banner of Jesus Christ, against the world, and
must expect sometimes to meet with blows. The Saints of
God are *travellers in a strange Country*, they are *travellers in*
a way towards their home, which is Heaven, and they must
expect sometimes to meet with *duty ways and foul wea-*
ther.

4. Abel a martyr, being dead, yet speaketh : What speaks
he ? as *David*, *Psal. 116. 15*, *precious in the sight of the Lord*
is the death of his Saints. The death of his martyred Saints
especially is precious. The death of his Saints is precious.
The death of Abel was precious in the sight of God : He
takes special notice of it, *Gen. 14. 9, 10*. God presently meets,
with *Cain*, and saith, *Cain, where is thy brother Abel ? What*
hast thou done ? God makes inquisition for the blood of
Abel ; ay, but saith God unto Abel, being dead, *Hast thou*
lost thy life for my sake ? Is thy blood shed for thy love un-
to me ? I will avenge thee on thine enemy with eternal death,
and recompence thee with eternal life.

5. Lastly, Abel a *Martyr*, being dead, yet speaketh. What
speaks he ? as *Paul*, *Acts 17. 31*, *God hath appointed a day*,
in which he will judge the world. Abel's Martyrdom speaks,
That the wrongs and injuries done to the righteous, to the
Saints of God in the world, do undoubtedly speak, that there
shall be a *judgment-day, which is a manifest token of the*
righteous judgment of God, seeing it is a *righteous thing with*
God.

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God to render tribulation to them that trouble you. Violence and wrongs, injuries and oppressions, shall not always triumph as they do. God will one day cause Justice to take the Throne, and to reign over his enemies. Thus Abel being dead, yet speaketh ; as a man, as a believer, as a worshipper of God, as a Teacher, as a Martyr.

Secondly, *Abel being dead, yet speaketh : He speaketh unto God.*

1. *He speaketh to God, first by his prayers and supplications.* Abel, a worshipper of God, no question was a praying Saint, it was part of his worship ; and his prayers yet speak. We believe the communion of Saints, one considerable part whereof is this, a participation of one anothers prayers. All the members of the Church, the Saints that follow after, they fare the better for those that went before.

The first age of the Church contributes to all ages following, and every particular believer contributes to the whole. The prayers of Abel for the Church of God that wasto come, they are yet before the Lord ; his eyes are yet upon them, as they are recorded upon the file in heaven : his ear is yet hearing them. By his prayers, Abel being dead, yet speaketh unto God.

2. *Abel being dead, yet speaketh unto God by his blood.* When he was dead, said God to Cain, *The voice of thy brothers blood crieth unto me from the earth.* The Martyrs blood, it crieth against Cain for vengeance, which is not yet fully executed ; it cryes yet to God for himself, that God would make him reparation and satisfaction, that God would restore to him the life that Cain took away : it still cries, and it shall cry until the day of Resurrection. Abels blood yet crieth unto God ; not only against Cain, but it crieth unto God against all the generation of the Cainites, against all the persecutors of the Church of God ; for all persecutions following, in respect of Abel, are as Saul, in respect of Stephen

they are consenting to his death. For had not persecutors
incarnation of persecutors lived in the days of Abel, they would
as well as Cain have imbrued their hands in the blood of Abel.
I tremble at this then, oh ye generation of persecutors!
Abel's blood crieth unto God from the earth against you.
The souls from under the altar of those that were slain for
the testimony of Jesus, cry unto God perpetually, How long,
Lord, holy and true, dost thou not judge and avenge our blood
on them that dwell on the earth? and what is it that they cry
for unto the Lord, but that which our Saviour said? Mat.
23. 25. That upon these persecutors may come all the righteous
blood that hath been shed from the blood of righteous Abel,
unto the blood of the last martyr that shall be slain upon the
earth. Abel being dead, he thus speaketh unto us, and he
thus speaketh unto God.

Take the words now in a passive sense; Abel being dead,
is yet spoken of; he obtained a good report, as it is said ver. 2.
He is looked of by God in holy Writ, to the intent that he
may be spoken of by man. God doth make an honourable
mention of Abel, and therein commends him to his Church;
that an honourable mention may be made of him; for where-
ever this Scripture shall be read and preached, this also that
Abel hath done and suffered shall be spoken of, Abel's Faith
and Righteousness; Abel's good and holy Conversation;
Abel's Sufferings and Martyrdom shall be spoken of for an
honourable memorial of him. The memory of the just is blessed.
Prov. 10. 7. but the name of the wicked shall rot. We read
in the 6th of Gen. of Giants in the earth, mighty men, and
men of Renown; Giants in stature, and Giants in nature;
Giants in state, condition, and quality in the world; and Gi-
ants too in wickedness; but there is not one of their names
mentioned in all the Scripture. Abel, and Seth, and Enos, and
Quanah, and Mahalalel, and Jared, and Methusala, and Lamech,
and Noah. These have their names recorded, and perpetu-
ated with honour from the beginning of the world, to the
end.

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end thereof, while these Giants in wickedness, both persons and names are gone down into silence, and buried in the land of forgetfulness. We read the names of many sinners there mentioned in Holy Writ; but, with shame enough! Of bloody Cain; of hunting Nimrod; of hard-hearted Pharaoh; of a painted Jezebel; of an incorrigible Shab; of proud Herod; of an ambitious Diotrophes. But what are these to a Martyr Abel? To a righteous Noah, A faithful Abraham; A plain-hearted Jacob; A meek Moses, a zealous Phineas; A praying Samuel; A patient Job, A penitent Peter? Let them boast of and glory, and brag of their birth, and power, and wisdom, authority, and dignity, and preferment. Let them boast of these; true Religion is the true honour. Abel being dead, yet speaketh; and being dead, he is yet spoken of.

We have now spoken to the Text as it is in it self; Let us now apply it to our occasion; That dead Saints do yet speake, that is the general truth to which we have hitherto spoken in the particular instance of Abel; but instances of this kind and nature are more than one. Let us speak therefore of the general truth again in another instance; Invention of the name, change Abel for Newcomen, and read the Text of him; Abel being dead, yet speaketh. Being dead, I did I say? What, am thou dead, Oh thou blessed soul! Oah! killing,ounding word! could I bleed for thee! thou whom God was pleased to reparate from thy Mothers womb, and to call by his Grace, that he might reveal his Grace in thee; that thou mightest to preach the everlasting Gospel to the world of sinners. Thou that wert commissionated to be Christ's Ambassador, in his name to beseech sinners to be reconciled to God; Thou a Scribe instructed to the Kingdom of Heaven; that broughtest out of thy treasury things both new and old: Thou whose natural gifts and abilities were like Aarons Plate of pure Gold upon thy breast, whereon balances to the Lord was ingraven; Thou, who (Isaiah like) hadst the Tongue of the learned, and touched with a Coal from Gods Altar, who knewest how

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to speak a word in season to the weary. Thou that (like
Paul) wert brought up at the feet of Gamaliel; and more-
ever instructed, as he by a light from Heaven. Thou a
glistening, glorious star in the right hand of God. Thou that
wert the Angel of God to this his Church. Art thou dead?
Thou the desire of thousands! The dearly beloved and long-
ed for, the joy and crown of thy generation? Thou on
whose face so many eyes were fixed. Thou on whose lips so
many ears were hanged; at whose windows so many Doves
have flock'd. Thou at whose silence so many hearts were
broken. Thou at whose departure into a foreign Land, so
many tears were shed, and hands wrung: Art thou dead?
Thou whose tongue was as choice silver, whose lips fed ma-
ny. Thou whose Doctrine fell as the rain. Whose life shined
as the light. Whose zeal provok'd others. Whose labours
bliss'd the Earth. Whose prayers pierced the Heavens. Thou
at whose presence the bold Sinners blushed. At whose thun-
derings secure consciences were awakened. Thou at whose
searchings the Hypocrite trembled. Thou at whose force the
Kingdom of darkness shak'd, and the powers of Hell fell.
Thou who hast bound up many a broken heart, with thy
tender and skilful hand. Thou who hast carried the Lambs
in thy arms: A spiritual Father of so many Children. The
happy instrument of life in so many dead souls. Art thou
dead? Oh, could the love-lines of thy person, the usefulness
of thy gifts, the willingness of thy heart to thy Masters ser-
vice, the necessity of the Church, the prayers of the Saints,
the love of thy Friends, the desire of thy Relations, could
this have prevailed, we had not said of thee this day, *Thou
art dead.* Verily thou art the tryal of our faith. Thou art the
exercise of our patience and contention. How hardly do
we restrain our reasonings and complainings to the Almighty?
What a multitude is the wicked, ungodly, violent, intem-
perate, profane, blasphemous generation? The very curse
and pest, and burden of the earth they tread upon; the ve-

ry earth greeveth under them ; hell gapeth for them ; and heaven is darkened by them. And shall there live, and thou dye ? What mercenary hirelings and greedy wolves are crept into the Church of God, hor regarding, nor sparing the flock : unsavoury salt, fitten for the dunghill ! Shall there live, and thou dye ? What dark corners require light ? What hungry souls are craving for bread ! What desolate Congregations mourn in silence ! And is this a time for thee to dye ? But righteous art thou, O Lord, and we will not plead with thee concerning thy judgments : this is the will of our heavenly Father, and thy will be done. Thou art gone, oh precious and desired Newcomen : Thy course is finished, thy race is run, thy work is done : this place that knew thee Twenty years, and upwards, shall know thee no more : this Pulpit shall sound forth, and these walls shall echo back thy voice no more. This Congregation shall receive the law at thy mouth no more ; but our eyes shall weep for thee, when we see thee not ; and our tongues shall speak of thee, when we hear thee not. May our feet follow thee, though we reach thee not ? May we go to thee, that canst not return to us ? But recollect thy self, oh my passionate soul ! whither shall affection carry thee ? Wipe thine eyes from tears, and read on the Text ; this second word shall extenuate the first : He is dead ; but being dead, he yet speaketh. These be the last words of David, saith the holy Pen-man of the book of Samuel. And thus were the last words of Reverend Newcomen. Shall the standers by report, and say they were ? no, for he yet speaketh. You remember his dying words, his parting words, which *viva voce*, from this place he delivered to this Congregation, and out of that dear love he had unto this Congregation ; and that his dying words might make the deeper impression, he afterwards committed them to perpetual memory ; and this is the name by which he called them, his *Ultimum vale*. But my Text shall blot out that : that was not his last farewell ; for being dead, he yet speaketh. He speaketh,

First, From a Foreign Land to his Native Country.
 Oh dear *England!* In thee my Mother conceived and brought me forth. In thee I drew my first breath, and sawe thing up on my Mothers breasts. In thee I was nourished, and fed, and cloathed, and had all things pertaining unto me. In thee I had a liberal, ingenious, and religious education. In thee the name of Christ was put upon me. In thee I saw a glorious light, and heard the sound of the Gospel. In thee it pleased God to call me effectually by his Grace. In thee, God judging me faithful, put me into the Ministry. In thee I enjoyed many years of precious liberty of serving God in the Gospel of his Son. In thee I have begotten many spiritual children unto God. In thee I enjoyed sweet communion with God and his Saints. This was thy bounty, and this was thy blessing, and this was it which endeared thee to me. This is the bond that did constrain my heart no longer thee. This is the foundation of my most enlarged and improved discharged duty to thee. Now from this unsprung and invincible love, and from the conscience of this my bounden duty, I have faithfully served thy welfare and happiness. I have propounded and set before thee peace; that peace may be within thy walls, and prosperity within thy Palaces, was the desire of my heart to God, and the endeavour of my hand. In the day when thou hadst sinned, I was ashamed for thee, and bare the burden of thy sins before my God. I wept in secret for thy pride, and sighed for the abominations that were found in thee, and entreated for thee. In the day when thou sufferedst, I mourned. When thou wert sick, my cloathing was sackcloth, I humbled my soul with fasting, and my prayer was in thy calamity. When thou rejoicest, I rejoiced with thee; I went with the multitud to give thanks, and to keep holy day; I gave thanks for thee in the great Congregation, and I praised God for thee among much people. Where thou wert ignorant, I endeavoured to enlighten thee! Where thou wert wandering, I endeavoured to reduce thee. Where thou

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Wert offending, I endeavoured to reform thee. My Closets, my Study, my Books, my Pulpit, Publick Assemblies, mine own and other Families, can bear witness for me how I have spent and been spent, watched, and prayed, and fasted, and studied, and laboured in the word and doctrine; how I have preached the word in season, and out of season, reproving, rebuking with long suffering. Now my dear Country what have I done unto thee? Wherein have I offended thee? What is my iniquity and my sin? Is my zeal for Reformation, conscience of pure and undefiled Religion, the forfeiture of my liberty, that thou hast cast me out of thy Vineyard, and turned me out of the Harvest, that my mouth must be shut up in silence, that I must never speak more to thee in the name of the Lord? Have I not reason to say, For my love thou hast been my enemy? Thou hast required me evil for good, and hated for my good will. Through thy unkindness my gray hairs are brought down with sorrow to the grave in a strange Land.

More particularly, He being dead, yet speaketh:

1. He speaketh first to you my Brethren the Ministers of the Gospel, and to my self. He speaketh,

First, Having put your hands to the Plough, look not back. Lay not up your Talent in a Napkin. Never think of being discharged from the Ministry of the Gospel, or the service of the Gospel, by God. Hath God intrusted you with gifts? Hath God called us to the Ministry? Hath he made us Stewards of his Mysteries? Surely he will find us work, he will give us opportunities to dispence his Word, he will shew us where to sow our seed. No man having lighted a Candle, putteth it under a bushel, but sets it on a Candlestick. The manifestation of the Spirit is given to profit mitball. Therefore the Providence of God that shut his mouth in one place, opened it in another.

2. He speaketh unto us: Natural and acquired abilities are, useful accomplishments for the work of the Ministry. He had

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in his treasury things both new and old; the old things of Nature as well as the new things of grace, and both together made him an able Minister of the New-Testament: by this then he speaketh unto us as Paul to Timothy, 1 Tim. 4. 13. *Be thou an example to the believers in word, in conversation, in spirit, in faith, in charity, in purity. Give attendance to reading, to exhortation, to doctrine.* And 2 Tim. 2. 15, *study to shew thyself approved, a workman that needeth not to be ashamed.* He that will be a Workman in the Ministry, that needeth not to be ashamed, must be a Student; Grace is profitable to our selves, but gifts are not to be expected immediately by God now as in the Primitive Church, but in the use of means.

3. He speaketh unto Ministers; *Diligence, painfulness and faithfulness, are incumbent upon the Ministers of the Gospel.* His great example speaks this, of which this place wherein we are to bear him ample witness. The difficulty of the service, the concerntment of precious souls, the certainty and strictness of the account that must be given, are strong arguments to provoke to labour in the Word and Doctrine. Then doth he speak to us, as the Apostle Paul to Timothy; 2 Tim. 1. 6, *stir up the gift that is in thee.*

4. He speaketh yet again unto us Ministers, *That the Preachers Doctrine must be exemplified by the Ministers life.* So did his great example speak, he did as well live as speak the Doctrine that he preached; not like the Pharisees, Mat. 29.23, *That said and did not.* And then he speaks again, as Paul to Timothy, *Be thou an example to the believers, in word, in spirit, in conversation, in charity, in faith, in purity.* And as Christ to his Apostles, *You are the light of the world: Let your light so shine before men, that others seeing your good works, may glorifie your Father which is in heaven.*

5. And lastly, He speaketh unto us Ministers, *Love, pity, compassion to precious souls.* Earnest, eager desires of their sal-

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salvation; this is a powerful Motive and Principle to be laborious in Doctrine, and exemplary in Life; this was his Motive, herein he excelled. His dear love to this Congregation fixed him immovably in this Candlestick, from which no discouragement whatsoever at home on the one hand, nor no temptation from abroad on the other, could ever unsettle him, till removed by a power not to be resisted: His labours were the labour of love: It was love that moved Christ the great Shepherd and Bishop of Souls, to lay down his life for the sheep; and the same principle of love will move the under-shepherds to lay out their lives, to spend and be spent, and to call nothing dear or precious, that may contribute to the saving of a soul.

He speaketh again, being dead, unto this Congregation: What speaks he unto you? He speaks this:

1. While you have the light, walk in the light; while you have the light, improve it; make use of a faithful Minister, while you hear his voice, and see his face; he is not a perpetual blessing; he is not always to be with you. The Prophets do not live for ever; I have, saith he to you, spoken to you in the Name of the Lord; but now you shall see my face, and hear my voice no more. If God be trust you with a faithful Minister, make use of him while you have him.

2. He being dead, speaks to this Congregation: The impenitency of peoples hearts, and incorrigibleness of peoples lives, may stop the mouth, may cut off the life of a faithful Pastor. May I not (beloved) without breach of charity advise you to enquire whether Dedham's sins did not bereave Dedham of a faithful Pastor? Is it not the judgment that God threatned upon the Vineyard that did not answer his tillage, Isa. 5. 6, I will command the clouds that they rain no rain upon it? And is it not the judgment God threatned to rebellious Israel? Ezek. 3, Thou shalt be dumb, and shalt be no more a reproof to them, for they are a rebellious house. Yet withal he speaks, that God is very loath to execute such

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a Judgment upon a disobedient and unbelieving people! How loath was God to remove your Pastor from you! By degrees he executed it, or at least not all at once: he stopped his mouth first, that he should not speak, but you saw his face. Then God removed his person, that you should not see his face, but he had communion with you by his Letters; but now God hath removed him far away, that there shall be no more seeing of his face, nor hearing of his voice, nor any communication between him and you in this world.

3. He being dead, yet speaks to this Congregation, *Deinde
hem, thy account is great, see that thou discharge it well;* thou art not in an equal state with other places, but like Capernaum, hast been lifted up to Heaven; and he can say as Paul to the Ephesians, Acts 20. 19, 20. *You know from the first day that I came among you, after what manner I have been among you, at all seasons: serving the Lord with all honesty of mind, and with many tears and temptations; and have kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.* Now having lived under the Ministry of so worthy, so able, and so faithful a Pastor, your account is great. To whom much is given, of him much shall be required; and he that knows his Masters will, and doth it not, shall be beaten with many stripes.

4. He being dead, speaks to this Congregation; *Holding out the profession of your faith with patience and constancy.* His example speaks: What faith I have taught you, I have asserted, I have testified, I have sealed by my Sufferings; see now, that you keep it, that you lose it not, by treachery, or corruption.

5. He being dead, speaks to this Congregation. *Have the Ministry of Gods faithful servants been effectual for the conversion, edification, salvation of any soul, let him give God the glory.* Thus he speaks again, as Paul to the Corinthians, *We have the treasury in earthen vessels, that the excellency of the*

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the power may be of God, and not of men. It was not his gifts and graces, his pains and industry that wrought grace in any of the hearts of his people, but this was the power of God; he was an earthen vessel, but now is broken; and the word he spoke, was not the word of a mere mortal man, but of the everliving God that endures for ever, that God may have the glory of his converting mercy.

6. He being dead, yet speaks to this Congregation: Weep not for me, but weep for your selves. I would not prophesie of evil things: but who can tell but some dreadful Judgment may be at hand: some dreadful Judgment may hang over the head of England, and this righteous man may be taken away from the evil to come. Who knoweth but God hath said to him, Thou shalt dye in peace, and shalt not see all the evil that I will bring upon the land of thy Nativity?

7. He speaketh unto all, and that he speaks is this: The testimony of a good conscience, the power of faith, the joy of Gods salvation overcometh the very King of terrors. So far was this holy man of God from the fear of death, that in the sight and presence of it, with his dart ready to strike him to the heart, he begins to sing his heavenly Hallelujah. He died in full assurance, and great joy, in the sight of Heaven, in the very arms and embraces of the Lord.

Lastly, He being dead, yet speaketh: he speaks unto God. He speaketh unto God by his cryes and supplications: his fervent prayers are continually before God; before that God that heareth prayers: His prayers speak to God for the Church of God in general: His prayers speak to God for this Church in particular, the Church whereof we are all Members. And more especially his prayers are before God for this place; the Souls that were his charge. His ardent entire affection prompted his most earnest cryes to Heaven for their salvation.

Thus Abel, being dead, yet speaketh. Thus Newcomen, being dead, yet speaketh. Now may God hear the dead that speak.

speak : And may we hear the dead that speak ? That when the dead that speak, shall speak again, and hear again, as one day they shall ; we may also hear with them the voice of the Archangel, the sound of the trumpet, the voice of the Son of God that shall raise them and us from the dead, and the voice of the Son of God upon the Throne, saying, Well done good and faithful servant, enter thou into the joy of thy Lord. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the World.

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